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will, and thought have each two forms, subjective and objective, and *sensation* is the objective form of feeling, while *intellection* is the objective form of thought. The third part deals with the physical conditions of sensation : nervous system, sense organs, and modifying conditions — mental, physical, and metaphysical.

Book II falls into two divisions — the Real and the Ideal. “The real, . . . is any object of consciousness viewed as absolute and unchangeable in itself ; and the ideal is the same viewed as relative to the functions of consciousness.” The first part treats of the cognition of the real under the correlative phases of force, space, and time, — correlative respectively to will, thought, and feeling ; — and the second part treats of the cognition of the ideal under the similarly correlative phases of the good, the true, and the beautiful, closing with a chapter on the cognition of the ideal-real. In the cognition of each of the phases of the ideal and the real, sensation and intellection — and also will — are involved, but in varying degrees. The Ideal-Real is the infinite Consciousness, which, from the standpoint of the will, is represented (philosophically) as the First Cause and (theologically) as the Incarnate Word ; from the standpoint of sensation (feeling), is represented (philosophically) as an object of intuition and (theologically) as a personal Comforter ; and from the standpoint of intellection, is represented (philosophically) as the Designer of the Universe, and (theologically) as the omniscient Father. This trinity is a concrete Being, both real and ideal, and hence is the Ideal-Real, of which all finite selves are eternal elements.

W. B. ELKIN.

La morale de Spinoza : examen de ses principes et de l'influence qu'elle a exercée dans les temps modernes. Par RENÉ WORMS, ancien élève de l'école normale supérieure agrégé de philosophie. Ouvrage couronné par l'Institut (Académie des Sciences morales et politiques). Paris, Librairie Hachette et Cie., 1892. — pp. 334.

This interesting book consists of an introduction and two distinct parts. In the introduction, which occupies the first 25 pages, Spinoza's debt to previous systems is shown. Part I consists of an exposition and criticism of Spinoza's ethical system. The author believes that in logical consistency Spinoza's doctrine is almost all that could be desired. Moreover, it is a marvel of depth and of comprehensiveness, uniting as it does the best elements in both Epicureanism and Stoicism. But it fails in that it takes a wholly intellectual view of the world, thus neglecting two essential factors of the moral life, feeling and freedom of the will (in the sense of indeterminism). Part II, which occupies about the same space as Part I, shows somewhat in detail the influence exerted by Spinoza's ethical system from his own time to the present. (A review will follow.)

E. A.